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intellect. And this understanding is to be obtained, not from the history of art, with its bare enumeration of isolated events, but from the science of art, which searches for general laws. The explanatory science of art as contrasted with the descriptive history of art is concerned thus, not with the individual and the particular, but with the typical and the general, the object of which, however, is the explanation of the particular. Thus the two provinces of researches stand to each other.

These considerations Professor Grosse has elaborated in detail in the first forty-five pages of his work, which treat respectively of the "Problems of the Science of Art," "The Nature of Art," and "The Nature of the Artist." The remaining one hundred and eighty pages of his book are devoted to the subjects "Art and Race," "The Effects Produced by Works of Sculpture," and "Science and Art." These chapters are readable, and offer many interesting reflexions to the student both of science and literature. The leading psychological and æsthetic motives underlying artistic creation and appreciation are here disclosed for the most part in an untechnical and simple manner, and the leading traits of both the phylogeny and ontogeny of art, if we may so express ourselves, adequately and distinctly characterised. The detailed studies of Professor Grosse may, in fact, be awaited with interest.

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SCIENCE AND FAITH, or Man as an Animal, and Man as a Member of Society. With a Discussion of Animal Societies. By *Dr. Paul Topinard*. Translated by Thomas J. McCormack. Chicago: The Open Court Publishing Co.; London: Kegan Paul Trench, Trübner & Co. Pp., 374. Price, \$1.50 (7s. 6d.).

The readers of *The Monist* will remember the series of able papers which Dr. Paul Topinard contributed to this quarterly during the years 1895-1898. These papers, revised and enlarged, have now been collected into an attractive volume, and are given to the general public as part of the great scientific *dossier* for the resolution of the problems involved in the reconciliation of ethical theory and practice. We may be permitted to characterise the work by quoting the following from the "Translator's Preface":

"Dr. Topinard's book is essentially a contribution to sociology; but it possesses the additional merit that it has been made by an original inquirer of high rank in a department of science which constitutes the groundwork of sociology, and that consequently its conclusions have sprung from a direct and creative contact with the facts, and not from derivative and secondary theories about those facts. Whatever objections, therefore, some of its special tenets may evoke, its importance as a first-hand investigation, and the weight consequently due to its utterances, cannot be underrated.

"But, while written by a specialist, the discussion is not exclusively anthropological and ethnological. The physical, historical, cultural, and psychological fac-

tors of social evolution receive the same emphasis of consideration as the biological and sociological proper. We shall briefly indicate Dr. Topinard's central view.

"To begin with, anthropology, supposing it not to concern itself with societies, discovers in man an animal only; man is in his primitive stage perforce subjective, and by a rigorous natural logic egocentric; the law of self-preservation, as determining his conduct, both towards nature and his fellow-animals, is paramount with him. Sociologically considered, therefore, man's animality, man's primitive and inherited egocentrism, is the primal source of all the difficulties that arise in society, the arch-enemy to be combated. And this contradiction, apparent or real, between the individual and society, between the social evolution as it actually is and the social evolution as we should like it to be, constitutes the problem to be elucidated. How has man been changed from an egocentric to a sociocentric animal? By what ideas? By what forms of reasoned conduct? By what organised impulses? By what forms of evolution, natural and artificial? And finally, what norm does the past furnish us for guidance in the future?

"A glance at the Table of Contents will show the manner in which Dr. Topinard has endeavored to solve this problem. Man as an animal, the factors and conditions of evolution, the animal family, animal and human societies, the human family, political and religious evolution, social evolution proper, the high rôle of ideas in progress, the functions of the State and of education in shaping conduct, are successively considered. We would call especial attention to the pages which deal with the evolution and differentiation of the ego, in all its multitudinous forms. Here lies the key to the situation; and the results of modern biological and psychological research on this subject Dr. Topinard has exploited to the full. The analysis of the ego, so called, furnishes the mechanism of establishing right conduct. Right conduct is originally to be based upon right reasoning, upon an adequate and comprehensive consideration, both from the individual and social point of view, of the determinative facts involved. For the purposes of practice, that reasoning is to be consolidated into fixed and automatic habits; the individual must, so to speak, be de-individualised, or rather, super-individualised; altruism in the form of the maxim of Christ, "Love ye one another," and as a species of differentiated and enlarged egoism, is the basis of his system, habits and social instincts are the means. In a word, a rationally and socio-centrally acquired ego, mechanical in its habits and super-individual in its impulses, is to be substituted for the primordial, self-seeking animal ego. This has been the method by which, in all history, right conduct has been secured; and modern psychology has found the mechanism of this method of education to harmonise with the results of its purely scientific analysis of the human soul."

Quite recently Dr. Topinard has published a French edition of the present work, slightly enlarged and altered to suit the exigencies of a French public, and in two appendices he has summarised and criticised the work and doctrines of *The Monist*. The French edition is issued by Masson & Cie., 120 Boulevard St. Germain.